/165 cont./

126 439 184 worked state is considerably more brilliant than the somewhat yellowish sheep wool. Moreover, their aniline dyes gleam much more brightly than the vegetable dyestuffs of the Paez dyes.

126 439 Unfortunately, they are shorter than the Paez belts. Nevertheless, the trade was most happily made. The coca pouches of

437 our collection, too, we acquired entirely by way of barter, for example, for a pair of scissors at the Bogotá price of 50 centavos. At the market in Inzá such a pair costs about a peso. The Paez know this. Nevertheless, the same persons who had previously refused a sale for five pesos exchanged a pouch for a pair of scissors. It was the same with eggs. They would not sell them for 20 centavos, but traded them for a wax candle which was available everywhere for five centavos.

43 In the case of their own products, there is no trade from village to village. Nor is there any exchange of certain specialties outside the village, since the initiative for special achievements or the unusual always comes from the colonists or foreign traders. In general the Paez do not buy and sell among themselves, but only barter, since money is used very unwillingly among them. Their idea that an article sold, /166/ for example, an egg, may bring misfortune to the part retained, in this case the chicken, may play a role in this. Moreover, even today paper money is scarcely ever accepted, first because they usually do not have a special pocketbook, but put the bills in their coca pouch, where they may be easily torn, and, secondly, because many are in the habit of burying their money or hiding it somewhere. In this way the bills soon become moldy, whereas hard money lasts a long time. The latter is therefore extremely rare in the entire Tierradentro area.

435 437 In the barter of foodstuffs there are certain rates that everybody knows. Since, furthermore, they always make an effort to furnish only satisfactory goods, there are no exaggerated claims or any reason for bargaining or haggling. It is simply: either-or, especially since market phenomena have no effects, and the barter rates are in no way increased in times of shortage or want. Thus, at the time of my visit, sheep and therefore wool were very

/166 cont./

435 scarce. Nevertheless, the barter rate of the wool of a sheep for
437 a bag of maize was not shaken.

The sheep themselves were generally not bartered, but only
[804] the wool, which amounts to about a pound. The equivalent is a tomín (Span. pile) of sugar cane piled up in a mound about a meter wide at the base and a meter high. In exceptional cases of bartering sheep, I was told that the equivalent is ten tomín of sugar cane or 12 pounds of coca leaves or two arrobas of maize (one Spanish arroba corresponds to approximately 12.5 kilograms). In this case, as in many barter transactions, the customary barter equivalents sometimes deviate considerably from the market prices customary among the Paez. (The official market prices in the trade with the colonists on the weekly market are about five times as high.) Thus, for example, one tomín of sugar cane is worth 20 centavos, but one pound of wool from a sheep, one peso. Arracacha is also bartered in the form of a tomín quantity, which comes to about ten to 12 pieces. The value in money is ten centavos. One pound of coca leaves is exchanged for one pound of salt (value 20 centavos) or one pound of rice or ten eggs. The latter cost 25 centavos apiece at the weekly market in Inzá.
The Paez use stones as pound weights, which are gauged accord-
[405] ing to a pound of salt bought from a trader in Inzá. Two calabashes fastened to a scale beam serve as scales.

[804] Potatoes are bartered in cuartillas and measured out in large wooden bowls which are made by the Paez themselves and contain about ten pounds. The equivalent consists of half a bottle of brandy. This would come to 80 centavos at a trader's, as the barter /167/ amounts of a tomín of sugar cane or a fiber bag full of maize indicate. Vegetable and fruit bananas are bartered by the whole bushels (tlõits), which, however, in Tierradentro contain only about 30 to 50 bananas. Two bushels are worth a bag of maize. Beans, like maize, are bartered in fiber bags, and
[432] a bag full of cabbage has the same value. Chicha is not sold, but
[4317] only given away.
[273]

/167 cont./

435 Livestock can be exchanged for other livestock or for food-
437 stuffs. For example, a stallion has the value of 20 pounds of coca leaves or a man's ruana; a mare, however, is much dearer and is exchanged for the maize harvest of a field about 100 square meters in area, to be harvested by the buyer himself. Similarly, one can exchange the harvest of a maize field for a steer or a heifer. (The latter has a monetary value of 30 to 40 pesos.) The exchange or sale of a cow, on the other hand, is not possible under any circumstances. Pigs have the relatively low value of only three to five pesos; they are exchanged for five pounds of coca, ten bags of maize, or ten tomín of sugar cane. One may also exchange a small sow or a full-grown hog for a steer. The latter has the value of about 15 pesos, a mare about 20 to 30 pesos. Stallions are gladly exchanged for a foal. They are valued at 15 pesos. Whereas the exchange of a stallion for a cow is impossible because of the latter's higher value, stallions are often exchanged for bulls, especially by hosts who need beef to feed their guests.

It is significant that a head of cattle or a horse cannot be exchanged for quickly consumed foodstuffs, such as maize; arracacha, beans, potatoes, bananas, etc., since the latter do not last long enough and the buyer of the foodstuffs feels that he will not get sufficient use out of his exchange. On the other hand, coca leaves still on the tree, maize on the stalk, or a sugar cane field are quite possible as media of exchange. Victoriano, for example, exchanged for a foal a sugar cane field about 50 by 50 meters in area, which the new owner may harvest as needed. Such an exchange, however, is possible only for
[185] persons who are as industrious as Victoriano. In general the Paez is much too disinclined to work for a future supply, especially if he is not even to have the use of it later on; besides, he is much too fond of drinking his own chicha to give away a two-year old sugar cane field.

439 The goods are transported to the market by men and women,
482 albeit more by the former than by women. This seems quite
484 surprising, for the civilized Indios, as well as many colonists, are in the habit of riding to market unencumbered by any load,

/172 cont./

123 of Calderas came from the weekly market in Inzá and visited
623 me in San Andrés. When in the course of the conversation I
554 mentioned that I would be coming to Calderas on the following
Monday, he suggested that I arrive there early. He said that
he already knew that I was interested in everything concerning
[476] his village and on Monday /173/ I could be present at a com-
munity project for all the men of the village in clearing a field.
Since my interpreter was not free until Monday, I could not set
out on Sunday in order to be present in time for the field work
on Monday. I begged him to postpone the communal project
for a day or two. That would be impossible, he replied, since
this work had been decided upon for Monday by the cabildo and
123 he was not in a position to change the date independently. I
623 offered him as a gift a very handsome travel-machete with a
554 sheath, in case he might be in a position to postpone the work.
411 Generally the Paez own only the heavy, broad work-machete for
felling trees, which they can drag along with them on the way to
● [435] market only with difficulty. As a weapon for traveling, therefore,
the lighter, chrome-plated machetes are greatly coveted, but
on account of their high price of 12 pesos no Calderun has here-
123 tofore been able to afford one. I had put this gift aside for the
623 gobernador some time before, but had never found the proper
554 reason for presenting it. This time the occasion seemed very
favorable and really worthwhile. The gobernador, although he was
extremely anxious to be the first Calderun to possess the imple-
ment, explained that my request could not be fulfilled, since
all the men had already been notified for Monday. I pointed out
that he surely had enough messengers to inform his people that
the work would not take place until a few days later. He could
not make the decision to do this; he kept explaining that in
addition the men would be angry. I proposed to him that I would
treat them, at my expense, to ten pesos' worth of chicha to
placate them, an amount that they had hardly ever had before.
He could not make a decision; he finally said that he would try
and would speak to his people on Sunday, and he hoped, in view
of so much chicha, that he would succeed, but he could not.

/192 cont./

581 around the hearth fire, and this must be stirred and provided with
462 wood every two hours. This is the task of the wife, who, there-
513 fore, sleeps next to the fire. Throughout practically her whole life, she is never able to sleep all through the night.

583 If during the trial year the bride does not meet the demands of the man, if she either cannot cook or is lazy or /193/ does not like to get up in the morning, he sends her back to her father. Since no wedding celebration has taken place, sending back the girl leads to no resentment of any kind. It does, however, if children have resulted from the trial marriage and the young man
[684 nevertheless changes his mind. In this case, to be sure, nothing
[623] can be changed with regard to his decision -- after all, he has not yet been officially married -- but, since such an action is condemned, he is beaten by the cabildo. He may then begin a
583 new trial marriage with another girl. The children of the previ-
848 ous trial marriage (they are designated by the Paez with the
[557] Spanish term hijo natural) are given the name of the mother. There are not a few such "natural children." The mothers, however, are not scorned or judged harshly on that account and do not by any means have poorer prospects for a subsequent marriage. The children are not adopted in case of a subsequent marriage by the
[761] mother and keep their mother's name. It is believed, however,
[851] that such "natural children" will soon die. They are not baptized, since the priest baptizes only legitimate children, or else demands such a large sum for the baptism of an illegitimate child that the unmarried mother cannot raise it.

585 The actual wedding celebration takes place after the period
[178] of the trial marriage. Today the prior marriage service by the Catholic priest in the church is usually combined with this wedding celebration. The money for this, as for the expenses of the wedding celebration, must be raised by the young man himself.
[435] This takes him many months. First of all, besides the cost of ten pesos for the marriage service, he must have collected the money for an ox, then prepare chicha in sufficient quantities, for which sugar cane is milled for about a month, and also provide for the rest of the food. In general his father or brothers do not

/218 cont./

796 The cage is very similar to the lamp of the Calderun
541 albacero, with the added detail that the rods are adorned with panela candy (taffy) and carry four small flags. One of the riders reaches the cage, and on the following year he must return it exactly as it was when he took it. /219/ The candy is shared among those present, and the little flags are taken by the friends of the man who seized the cage; they must contribute to the expense.

Then comes the race for the rooster. It is spectacular. All those present closely watch the course of the game. The riders race quickly from one end to the other. As they pass beneath the rooster, they raise their hand in order to grab it, but merely graze it. The frenzy of the riders, the clamor of the people, and the bursting of firecrackers grow. Soon there is a terrible squawk, followed by a sudden silence. Two riders seized the rooster at the same time and in their hands hold fragments still quivering with life. The following year they will have to contribute a live rooster.

An informant explains that the man who gets the cage corresponds to the fiestero, the rooster to the albacero, and the flags to the mayordomos.

What follows is in the sphere of bacchic gaiety.

A chirimía delights the audience.

XXV

The Fiesta and the Numbers

796 The fiesteros are very reticent about supplying information
●435 concerning the amount of their expenses. They merely say that they spend a great deal of money and among the things that they buy are arracacha, bananas, yuca, sugar cane, gunpowder, wax, salt, coca, and beeves.

/219 cont./

796 Nevertheless, here is the value of the expenses that a
435 fiestero provided, thanks to the suggestion made at the time by the priest who officiated at the religious ceremonies.

As a rule, they kill three beeves: one for being accepted for the fiesta, another for the cleaning of the church, and the third for the attentions shown to the albacero.

Articles purchased	Cost
1 bull	$40.00
1 heifer	35.00
1 female calf	12.00
20 arrobas of maize, at 60 centavos each	12.00
Sugar cane	2.50
2 pounds of gunpowder	7.00
/220/	
1 pound of candle wick	2.50
Bananas	2.50
Arracacha	7.50
1 arroba and a half of salt	7.50
2 pounds of anise	20.00
Fees for the priest	20.00
Total....	$168.50

To this must be added the purchase of coca for the laborers.

The fiesta is thus extremely costly for the Indians, who have no money, who do not produce to sell, and whose live-
[426] stock is exchanged, not for cash, but for goods. It is true that the mayordomos contribute one peso to pay the priest's fees and that the majority of the guests bring victuals to the fiestero; nevertheless, the fiestero is left with nothing but debts, which he will not pay off in less than three years.

P /298 cont./

245 Guadua bamboo thrives in the temperate valleys. It is of excellent quality. In most cases it serves as shade for the coffee. Its increase would redound in obvious benefits.

P 249 /299/ In spite of the fact that plantings of coca are proscribed by Colombian law, it is cultivated for consumption at C [249] almost every home; and in some parcialidades there are numerous [656] plantings for commercial purposes. The value of the leaf is P ●[435] high. A pound is quoted at three pesos.

Pc 313 Sawmills are found in Coscuro, Toez, the Símbola River, and the Salado stream. But this is almost exclusively an industry Pc of the "whites." Only in San Andrés and Mosoco was it possible [785] to see native sawyers. There is no reforestation.

P 241 172 137 In a large part of the parcialidades of San Andrés, Calderas, Lame, Mosoco, and Vitoncó, and the entire valley of the Páez River, the clearings seem to have been done in quite remote times. There are no forests, but remnants are found along the crests and ridges that separate the valleys and in the windings where the human foot does not venture to tread. The cliffs are covered with uniform savanna vegetation.

P 172 241 In many parcialidades there are archeological remains belonging to an unknown civilization earlier than that of the Páez. P [783] The lands where these elements are found are utilized without any qualms. But when the plantings are in a "new clearing," the natives take the precaution of performing the required purifications before beginning to consume the crops, in order to avoid the "Pijao" plague which might happen if the crops had been in contact with the archeological remains, "pijaos" in the expression of the natives.

P 245 The cultivation of fruit trees is not very widespread, in spite of the fact that up to not very long ago Inzá enjoyed the reputation of being the producer of peaches and apples of very good quality. Nowadays they are cultivated for commercial purposes in Vitoncó, La Troja, and El Cabuyo, where true orchards of these trees are maintained with care. The fruits are splendid and are harvested during the first three months of the

/303 cont./

241 relatively recent times, has fertile and humid soils. The harvests
433 are large and of excellent quality. It produces profitable yields.
244 The real production of Mosoco potatoes is there. They them-
[492] selves designate it as the principal harvest. During the months of April and May, when the potatoes are being harvested, numerous droves of pack animals carry the produce daily to the market
[435] in Silvia. The profits from this crop are dependable. The cultivators state that even selling at four pesos per arroba it gives a profit. Normally an arroba of potatoes is quoted at six or seven pesos. The planting of potatoes in the paramo begins in October, is intensified in November and December, and the last is done in January. They take advantage of the mildness of the climate
[132] at this time. During the months of June, July, and August the
[484] winter is harsh, with intense cold and hurricane winds. Crossing the paramos at this time is quite perilous.

241 In San José, La Troja, El Cabuyo, El Cuartel, Lame, and
433 Vitoncó, during the first four months of the year, wheat, barley, maize, frijoles, broad beans, and peaches are harvested.

Toward the months of October, November, and December, harvesting is done in Suin, Chinas, Calderas, San Andrés, Togoima, Santa Rosa, and Mosoco itself and consists principally of Maize, frijoles, ullucos, potatoes, and coffee. They constitute what we might /304/ call the second harvests of the year in Tierradentro. The planting begins after Ash Wednesday (March approximately) and is intensified in the months of April and May.
244 The last is done in July. The potato seed planted at about this
433 time in Mosoco comes from the harvest in the "paramo." This is a secondary planting of scant yield. It usually results in losses, but the Mosoco cultivators plant with the aim of preserving the seed. It is interesting to note that the sole agricultural activity of one trader based in Mosoco is the planting of potatoes in the
[434] paramo. He dispenses with the July sowing altogether. He prefers to buy the seed in Silvia, he pays the entire labor force, and in spite of these investments, which are high, he gets a good profit.

/318 cont./

MOSOCO:

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Fams.	Machetes		Shovels		Small Bars		Axes		Spades		Bars	
1.°	4	$ 32,00	4	$ 8,00	3	$ 7,50	2	$ 20,00	1	$ 5,00	1	$ 20,00
2.	2	16,00	1	3,00	..	....	1	5,00	..	....	..	....
3.	3	30,00	5	15,00	1	4,00	..	....	..	....	..	....
4.	3	15,00	3	9,00	2	10,00	2	10,00	1	4,00	1	6,00
5.	1	8,00	1	3,00	1	3,00	..	....	..	....	..	....
6.	2	24,00	2	8,00	2	6,00	..	....	..	....	1	12,00
7.	2	9,00	2	5,00	1	3,00	2	9,00	..	....	1	5,00
8.	2	12,00	2	6,00	2	10,00	1	6,00	..	....	1	10,00
9.	3	24,00	5	20,00	2	7,00	2	12,00	..	....	2	20,00
10.	4	28,00	5	12,50	2	10,00	2	14,00	..	....	..	....
11.	1	6,00	2	5,00	1	3,00	1	6,00	..	....	..	....
12.	4	16,00	6	15,00	4	16,00	2	8,00	..	....	1	5,00
13.	4	48,00	4	12,00	2	10,00	3	15,00	..	....	1	10,00
14.	8	48,00	10	30,00	6	30,00	5	25,00	..	....	..	....
15.	1	12,00	2	6,00	5	25,00	5	25,00	..	....	..	....
16.	1	12,00	2	8,00	1	6,00	1	6,00	..	....	1	8,00
17.	1	8,00	1	3,00	..	....	..	....	..	....	..	....
18.	2	23,00	2	6,00	2	8,00	1	3,00	1	5,00	1	20,00
19.	3	21,00	3	9,00	1	4,00	2	10,00	..	....	..	....
20.	8	80,00	8	20,00	4	20,00	2	20,00	..	....	..	....
21.	7	42,00	6	18,00	2	12,00	2	10,00	..	....	..	....
22.	2	6,00	5	15,00	4	10,00	2	10,00	..	....	1	5,00
23.	1	10,00	2	6,00	1	5,00	1	5,00	..	....	1	6,00
24.	2	14,00	2	4,00	1	3,00	..	....	..	....	..	....
25.°	..	....	..	....	..	....	..	....	..	....	..	....

/The commas in the figures are to be read as points in the translation to English./

/319/

LAME:

Fams.	Machetes		Shovels		Small Bars		Axes		Spades		Bars	
1.°	..	....	4	14,00	2	10,00	..	....	..	....	..	....
2.	1	12,00	4	20,00	1	6,00	1	7,00	..	....	..	....
3.	2	9,00	2	8,00	1	3,00	1	6,00	..	....	..	....
4.°	2	16,00	2	14,00	1	7,00	..	....	..	....	..	....
5.	3	20,00	4	22,00	1	5,00	..	....	..	....	..	....
6.	2	14,00	2	8,00	1	6,00	..	....	..	....	..	....
7.	3	28,00	4	16,00	4	20,00	..	....	..	....	..	....
8.	3	22,00	2	10,00	1	6,00	..	....	..	....	..	....

SAN ANDRES:

1.°	6	24,00	8	28,00	3	12,00	..	....	..	....	3	15,00
2.	2	16,00	2	6,00	1	7,00	1	4,00	..	....	..	....
3.	1	7,00	..	....	..	....	1	8,00	..	....	..	....
4.	3	15,00	2	10,00	1	5,00	1	6,00	..	....	..	....
5.	2	14,00	4	12,00	1	6,00	1	3,00	..	....	..	....
6.	1	10,00	1	3,50	1	7,00	..	....	..	....	..	....
7.	..	....	..	....	..	....	..	....	..	....	..	....
8.	3	11,00	3	9,00	1	5,00	1	4,50	..	....	..	....
9.	1	3,00	3	9,00	1	10,00	..	....	..	....	..	....
10.°	2	10,00	1	3,00	1	3,00	..	....	..	....	..	....
11.	3	24,00	4	14,00	3	10,50	2	12,00	..	....	..	....
12.	3	30,00	2	8,00	1	2,00	1	8,00	..	....	..	....
13.	3	15,00	1	3,00	..	....	1	3,00	..	....	..	....
14.°	3	19,50	6	13,20	3	15,00	..	....	..	....	..	....
15.°	4	28,00	5	12,50	1	5,00	..	....	..	....	..	....

/The commas in the figures are to be read as points in the translation to English./

Domestic animals

The Páez have bovine, equine, porcine, and wool-bearing livestock, turkeys, chickens, dogs, and cats. The guinea pig is the only American domestic animal that is raised in many homes.

An accurate investigation of the livestock would present serious difficulties, in view of the suspicion of the natives. In the parcialidad of Calderas, information on the subject is almost invariably distorted, whether direct or indirect methods of investigation are employed. Acquiring data of this nature would be problematical even for the mestizo traders with a relatively high standing among the natives and very familiar with them. In our investigating zeal we visited almost all the households in this parcialidad, covering the entire territory on foot. In the shade of thickets, in the fields and pastures, a goodly number of bovines, equines, and wool-bearers are seen grazing. Once in a while one comes upon herds of swine feeding on grasses and roots. In the communal llano of Calderas /320/ about 36 head of cattle ordinarily graze. In all of these households

/323 cont./

231 There are no animal "pets," and none of the domestic animals serve as playthings or are regarded simply as "pretty." They all have a utilitarian purpose.

[556] The possession of domestic animals is a symbol of wealth. The owner of large tracts of land does not regard himself as rich, while the one who has domestic animals does.

231 There are commercial transactions with animals among the
●435 natives. The prices are very low. "The Indian is poor," they
438 say, "he has no silver." For this reason, animals that among the whites would bring 200 pesos or more are sold among the natives for half the price or even less.

233 This state of affairs hardly exists among the natives of the
232 parcialidad of Mosoco. There are already ranches dedicated
[246] solely to livestock-raising. Some are planted with pasture grasses, especially poa. There is a marked tendency to improve the livestock, in quality as well as quantity. They know the excellence of the Norman and Holstein among the cattle and the Merino
231 among the sheep. They have special breeds of hogs and chickens.
[232] Many /324/ own mules and splendid riding horses. Commercial
[438] transactions involving animals bring a just price even among the
[782] natives themselves. Some of them are marvelous traders. They
[233] still retain the practice of making an offering to the Duende when slaughtering cattle or pigs. On the savannas of the Paramo de Moras the natives have magnificent herds. Livestock-raising in Mosoco is thus an industry at the height of development that deserves full attention on the part of the authorities.

23 In the statistical table that we present below one can observe the expansion of the livestock industry in Mosoco and com-
[128] pare it with those of Lame, San Andrés, and Calderas. The owners are natives, except for the whites and mestizos marked with an asterisk.

/324 cont./

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MOSOCO:

Fams.		Bovines		Equines		Pigs		Wool-bearers		Fowl Raised	
1.°	2	$ 500,00	11	$ 1.800,00	2	$ 200,00	15	$ 360,00	9	$ 45,00
2.	..	.....	3	550,00	1	100,00	..	.....	10	20,00
3.	..	.....	3	480,00	2	160,00	10	200,00	15	75,00
4.	8	2.850,00	5	800,00	1	40,00	..	.....	7	28,00
5.	..	.....	1	170,00	1	15,00	2	25,00	6	12,00
6.	4	1.400,00	4	1.300,00	1	30,00	..	.....	2	10,00
7.	8	1.360,00	12	1.710,00	5	200,00	4	60,00	12	72,00
8.	6	2.000,00	3	600,00	..	.....	2	30,00	5	20,00
9.	6	1.200,00	2	700,00	9	180,00	20	300,00	20	80,00
10.	..	.....	3	500,00	3	30,00	..	.....	17	102,00
11.	26	6.100,00 (23)	10	2.700,00	1	10,00	15	150,00	10	42,00
12.	6	750,00	3	470,00	1	15,00	9	360,00	8	24,00
13.	14	2.070,00	11	2.810,00	1	30,00	..	.....	6	30,00
14.	1	300,00	2	600,00	1	15,00	14	210,00	8	40,00
15.	15	2.500,00	6	2.000,00	2	45,00	..	.....	8	40,00
16.	8	1.600,00	4	600,00	..	.....	3	30,00	12	60,00
17.	..	.....	..	.....	..	.....	..	.....	..	.....
18.	11	2.200,00	4	1.250,00	2	100,00	12	600,00	25	75,00
19.	2	400,00	3	1.300,00	1	60,00	4	200,00	10	40,00
20.	7	800,00	4	2.000,00	..	.....	..	.....	4	20,00
21.	18	4.300,00	5	1.200,00	2	100,00	..	.....	13	65,00
22.	..	.....	6	900,00	..	.....	..	.....	2	10,00
23.	6	900,00	4	650,00	2	50,00	..	.....	8	40,00
24.	3	450,00	2	300,00	2	250,00	10	200,00	4	40,00
25.°	20	5.000,00	2	2.000,00	2	100,00	10	500,00	16	80,00

/The commas in the figures in these tables should be read as points in the translation to English./

23. Belong to four brothers.

/325/

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563
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422

LANE:

Farms.	Bovines		Equines		Pigs		Wool-bearers		Fowl Raised	
1.°	..	.....	7	1.500,00	..	.....	..	.....	..	.....
2.	..	.....	2	200,00	7	385,00	5	80,00	15	60,00
3.	8	735,00	6	950,00	..	.....	6	180,00	8	32,00
4.°	10	1.500,00	12	2.100,00	..	.....	..	.....	10	40,00
5.	5	300,00	6	600,00	..	.....	..	.....	..	.....
6.	2	250,00	2	260,00	5	65,00	2	40,00	5	25,00
7.	5	500,00	6	800,00	3	90,00	5	50,00	10	50,00
8.	2	200,00	3	150,00	4	56,00	3	45,00	2	8,00

SAN ANDRES:

1.°	35	7.000,00	8	1.700,00	5	200,00	..	.....	25	115,00
2.	..	.....	1	150,00	..	.....	..	.....	6	30,00
3.	..	.....	1	80,00	..	.....	..	.....	6	36,00
4.	1	300,00	..	.....	1	40,00	2	30,00	5	25,00
5.	..	.....	2	300,00	2	40,00	2	60,00	6	24,00
6.	..	.....	..	.....	1	200,00	..	.....	6	30,00
7.	..	..... (24)	..	.....	..	.....	..	.....	7	28,00
8.	5	1.250,00	2	300,00	5	80,00	3	30,00	10	30,00
9.	4	800,00	..	.....	3	140,00	..	.....	40	120,00
10.°	..	.....	2	320,00	..	.....	..	.....	14	70,00
11.	..	.....	3	450,00	2	50,00	..	.....	25	75,000
12.	..	..... (24)	..	.....	..	.....	..	.....	..	.....
13.	..	..... (24)	..	.....	..	.....	..	.....	5	25,00
14.°	5	2.000,00	1	400,00	6	550,00	5	150,00	15	100,00
15.°	10	4.000,00	6	1.200,00	3	300,00	..	.....	60	300,00

CALDERAS:

1.	1	250,00	1	250,00	2	70,00	..	.....	1	6,00
2.	3	300,00	3	300,00	3	80,00	..	.....	8 !	40,00
3.	..	.....	..	.....	1	40,00	..	.....	10 !	50,00
4.	..	.....	4	400,00	5	100,00	3 !	30,00	6 !	30,00
5.	..	.....	..	.....	1	20,00	..	.....	1	5,00
6.	4	400,00	3	300,00	8	240,00	5	100,00	10	50,00
7.	..	.....	..	.....	2	40,00	..	.....	6	30,00
8.	4	320,00	5	300,00	5 !	150,00	10	100,00	8 !	40,00
9.	4 !	400,00	2	200,00	4	80,00	2	20,00	5	25,00
10.	10	1.500,00	10	1.000,00	10	200,00	3 !	30,00	..	.....
11.	..	.....	5	400,00	3	60,00	3	30,00	4	20,00
12.	..	.....	..	.....	..	.....	..	.....	6 !	30,00
13.	..	.....	3	300,00	..	.....	3	30,00	3	30,00
14.	..	.....	5	400,00	4 !	80,00	4	90,00	6 !	30,00
15.	..	.....	..	.....	..	.....	4	80,00	4	20,00
16.	..	.....	..	.....	..	.....	..	.....	6 !	30,00
17.	4	400,00	..	.....	..	.....	3	30,00	8 !	40,00
18.	..	.....	4	350,00	4	80,00	..	.....	3	14,00
19.	..	.....	3	250,00	..	.....	..	.....	7	28,00

24. Tenant farmer.

! Estimates by the author.

/326/ [calderas]

23
435
563
422

Fams.	Bovines	Equines	Pigs	Wool-bearers	Fowl Raised
20.	.. ..	.. ..	.. ..	5 300,00	3 30,00
21.	.. ..	3 60,00	.. ..	.. ..	3 15,00
22.	3 [illegible]	4 ! 80,00	.. ..	.. ..	8 ! 40,00
23. 3 300,00	2 [illegible]	4 ! 80,00	4 ! 80,00	.. ..	.. ..
24. 5 500,00	1 [illegible]	.. ..	2 40,00	15 90,00	
25. 3 300,00	1 [illegible]	3 90,00	.. ..	.. ..	
26. 3 300,00	1 [illegible]	.. ..	.. ..	.. ..	
27.	1 [illegible]	.. ..	.. ..	13 65,00	
28.	1 [illegible]	.. ..	.. ..	1 5,00	
29.	4 [illegible]	.. ..	.. ..	8 ! 40,00	
30. 1 100,00	1 [illegible]	.. ..	.. ..	8 ! 35,00	
31. 5 500,00	1 [illegible]	.. ..	.. ..	6 ! 30,00	
32.	.. ..	.. ..	.. ..	1 6,00	
33.	1 [illegible]	.. ..	.. ..	.. ..	
34. 8 800,00	5 [illegible]	10 ! 200,00	4 80,00	10 ! 50,00	
35.	4 [illegible]	.. ..	.. ..	10 50,00	
36. 15 1.500,00	5 ! [illegible]	.. ..	20 400,00	.. ..	
37. 4 400,00	4 [illegible]	.. ..	10 200,00	10 ! 50,00	
38.	1 [illegible]	.. ..	.. ..	5 ! 25,00	
39.	1 [illegible]	.. ..	.. ..	6 ! 30,00	
40. 2 200,00	.. ..	2 40,00	.. ..	.. ..	
41.	2 [illegible]	.. ..	.. ..	5 25,00	
42.	1 [illegible]	.. ..	.. ..	.. ..	
43.	.. ..	.. ..	.. ..	6 ! 25,00	
44.	1 [illegible]	.. ..	3 30,00	.. ..	
45.	.. ..	.. ..	2 30,00	6 ! 25,00	
46. 4 400,00	.. ..	.. ..	.. ..	4 20,00	
47.	3 [illegible]	2 40,00	.. ..	.. ..	
48.	5 [illegible]	1 20,00	.. ..	9 35,00	
49. 8 800,00	2 [illegible]	10 ! 200,00	.. ..	10 ! 40,00	
50. 4 400,00	3 [illegible]	6 120,00	.. ..	10 ! 35,00	
51.	1 [illegible]	.. ..	1 10,00	6 ! 22,00	
52.	3 [illegible]	.. ..	.. ..	6 ! 18,00	
53. 1 100,00	2 [illegible]	.. ..	2 20,00	4 20,00	
54. 2 200,00	2 [illegible]	2 ! 40,00	3 ! 30,00	.. ..	
55.	4 [illegible]	.. ..	2 20,00	8 ! 24,00	

! Estimates by the author.

/329 cont./

476 241 The master of the minga kills a head of cattle or, more commonly, a pig. He prepares a trough of chicha (fermented sugar-cane juice), several bottles of aguardiente, an arroba of mote (maize skinned with ashes), and procures a few pounds of coca. He invites the men of his choice. At dawn on the day agreed upon for the job, all those invited, with their tools on their shoulders, proceed with shouts to the house of the minguero. There they are given one egg (25) of coca, chicha, and a dish of

25. Measure of weight equivalent to a hen's egg.

476 461 241 mote with meat. At 8:00 A.M. they are all at work. Up to 30 laborers attend. They take along to the place of the work calabashes of chicha to drink during the rest periods, which correspond exactly to the "botada de la mambeada" /taking the chew of coca/. In the course of the day they have three mambeadas, and thus three rest periods. They more or less coincide with 10:00 A.M., 12:00 noon, and 2:00 P.M. During these rest periods they sit, talk, laugh, drink /330/ chicha, and soon go back to the work enthusiastically. They do it steadily and diligently.

476 241 No one talks then. At 4:00 P.M. they leave work and go to the house of the minguero, where their respective wives are already. Everyone receives chicha and aguardiente. Then the food, consisting of a large wooden platter full of mote, stew /revuelto/ with frijoles, arracacha, plantains, and three pieces of meat. Since they cannot eat all this, they put it in fique knapsacks to [782] take it to their respective homes. After eating, they pray, always invoking the deceased relatives of the minguero, whether [273] they be ancestors, collaterals, or descendants. Then, they re- [535] ceive new gourds of chicha until they are drunk. Very often [578] they dance. There is no lack of fighting on these occasions.

476 435 According to an informant from Calderas, one minga with 15 laborers costs the following:

/330 cont./

476
435

1 bull		$40.00
1 1/2 arrobas of maize		1.50
2 pounds of coca		3.00
3 loads of chicha		6.00
	Total	$50.00

The prices cited above prevail only among the natives. Among the "whites" an arroba of maize costs $6.00, a pound of coca $3.00, the cattle $25.00 per arroba, and chicha has a higher value. In the expenses of the minga there is no mention of the cost of aguardiente, frijoles, arracacha, and plantains, which are usually mixed with the mote. It should be noted that the articles listed are produced on the same finca, with the exception of the coca, which has to be purchased. In San Andrés the mingas consist of six to ten laborers more or less, usually relatives. Mote, stew with plantains, manioc, arracacha, pork, chicha, and coca are served. No cattle are killed, and there is no dancing after the work. The costs of the minga are as follows:

1 pig		$35.00
1 trough of chicha		2.00
1 arroba of maize		1.50
1 pound of coca		1.00
3 pounds of salt		0.60
/331/ 3 pounds of frijoles		0.60
2 arrobas of manioc		1.00
2 bunches of plantains		2.00
	Total	$43.70

476 In Lame the chicha is purchased in Suin and Chinas, as is the coca. They commonly kill a pig.

In Mosoco we had the opportunity to observe a minga for the raising of the seed beds. There were three women, one boy, and five men. They were relatives. They had eaten at seven
461 in the morning. They worked in a group without distinction as
476 to sex or age, talking and laughing. Only the older ones, who usually chew coca, worked in silence, for talk produces

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Moguex

blue, the fruit of the jagua palm (kii), probably *Genipa* sp. A woven fabric is made black by burying it for several days with clay and branches of a *Phyllanthus* which they call "sal."

They make woolen bags by hand, using a kind of crochet technique without needles, and decorate them with rectangular and rhomboid figures. Some bags are made of hemp (fique), in which case the stitches are larger and the article has greater elasticity.

Weapons.—For weapons, the *Páez* used large, thick lances of black or chonta palm, 20 to 25 palms or more long, clubs or macanas, stones thrown with slings, large rocks rolled down from heights, spear throwers like those used by the *Chibcha*, and shields of jaguar, puma, or bear skin. The *Páez* quickly adopted iron arms from the Spaniards, and in the last wars of the Conquest they used steel swords and knives. In a recently discovered grave were copper bells, a golden breastplate, shield bars of tumbaga, a Spanish dagger, and a curved knife of the Arabian or north African type used by the conquistadors.

Today the *Páez* use the club or macana, ordinary guns, machetes, knives, and, for killing birds, the blowgun.

Fire making.—Fires are generally made today with flint and steel, but some Indians use modern matches. For both heating and cooking, the fire is made on the ground in the main house, surrounded by stones which help support the pots. It is covered at night, and almost never goes out.

Illumination is provided not only by the fire but by candles made of wax from the wax palm and from seeds of a wild laurel. The latter are cooked and pressed in a bag so that the wax drips into a half calabash or pot to form a semispherical lump. It is melted to make candles with cotton wicks. The *Páez* use these themselves and also sell them, for they are superior to candles made of animal tallow. A cruder means of lighting consists of transfixing a large number of "higuerilla" seeds on a long, thin bamboo splinter. When the splinter is laid horizontally and lighted, the first seed burns strongly, after which the flame passes from seed to seed, lasting some 15 minutes and throwing a fair light a few feet around.

COMMERCE

Each week a market is held in the municipio or in some of the small native villages (pls. 190, 191). The Indians sell vegetables, tortillas, eggs, chickens, and laurel wax, and buy salt, brown sugar, and especially lime (mambe) to be chewed with coca. Each product has a price in Colombian money, whether by quantity or weight. The unit of weight is called an "egg," and more or less equals the weight of a chicken egg. After his few customary transactions, paid for either in cash or in terms, in which the future coffee crop is mortgaged to the